

THE REHEARSAL.

1. Answer to the *Objection*, That I compell these Men to *Blaspheme*. Wherein some of their former *Blasphemies* are Mention'd.
2. The *Benefit* I Propos'd by it. With the (*Happy and Unhappy*) *Victory* I have Obtain'd.
3. Their *Blaspheming* makes it *Necessary* to *Oppose* them.
4. Of *Moses* mentioning the *Original Contract*. With the Nature of *God's* making a *Covenant* with *Us*. Explain'd by that after the *Flood*.
5. Answer to the *Rights* saying, That *God* annex'd only *Temporal Sanctions* to His *Laws*, like other *Kings*, as being (like them) *Chose* by the *People*.
6. Their *Argument* Justifies the *Jews*, in *Denying Christ* to be their *King*.
7. *Future Rewards* and *Punishments* are taught in the *Old Testament*, and ever Since the *World* began.

SATURDAY, January 25. 1706.

(1.) *Country-man*. I Have hear'd you Blam'd, *Master*, for Pursuing this Subject of Government too Far, they say you have Compell'd these Men to *Blaspheme*.

Rehearsal. It was to Stop their *Blaspheming* I did it. They have been *Blaspheming* all along, before I ever put Pen to Paper. And they Deluded the poor Un-thinking People, and Compell'd them to *Blaspheme* with them; while they *Arrogated* to Themselves an *Attribute* of *God*, to Create Government; and give a *Sanction* to it *Obligatory* upon *Conscience*, which None but *God* can do. This is putting our selves in the Place of *God*, and *Usurping* his *Prerogative*. Exalting our selves Above all that is Call'd *God*, that is, Above all *Kings*, and all *Authority* whatsoever upon the *Earth*.

And besides the *Blasphemy* of this, it brings Ir-Remediable *Evil* upon the *World*; it utterly *Dissolves* and takes away the *Band* of all Government of what sort soever, and makes all *Peace* and *Settlement* Impracticable for Ever. It Justifies all *Rebellion*, or rather makes no such thing a *Rebellion*, except that of the *King* Rebelling against his *People*! For the *Master* cannot *Rebell* against the *Servant*, the *Constituents* against the *Constituted*. Therefore the *Observer* has Positively Maintain'd, That ther never was, or can be any such thing as *Rebellion* in the *People*. As I have before Quoted him, in my *Num*. 88. And Mr. *De Foe* has Asserted, That whenever the *People* took *Arms* against their *Prince*, it was by the *Inspiration* of *God*, which is a *Sin* against the *Holy Ghost*, in *Fathering* all *Rebellion* upon Him. This you will see in my *Num*. 25. And now last of all the *Rights* has Drove the *Nail* to the *Head*, and made it Impossible for the *People* to *Rebell* against *God*! For if He *Derives* His *Power* from Them, They are the *Constituents*, and He the *Constituted*. So that he may *Rebell* against Them, but not They against Him! See now *Country-Man*, how their *Argument* against *Kings* has led them on against the *Great King* Himself!

(2.) And I hope, That the Sight of this their Horrid *Blasphemy* will open Peoples Eyes, and let them See the *Consequence* of

those Principles they have so Greedily Embrac'd.

And I may Boast of a very *Happy* (but *Unhappy*) *Victory* over them. *Unhappy*, That men shou'd Chuse rather to *Blaspheme*, than Quit a *Wicked* and a *Senseless Principle*. But I hope it will be *Happy*, in having it so Plainly Discover'd, as must Convince every Man, that is not under a *Judicial Blindness* and *Hardness* of *Heart*. And will not only Convince men, but *Fright* them from these Lew'd Principles of *Rebellion*; When they see the *Vizard* pull'd off, and *Lucifer* himself under it. And that no man Can *Rebell* against a Lawfull Earthly *King*, but he is at the same time in *Rebellion* against the *King* of *Heaven*; from whom (and not from the *People*) all other *Kings* Derive their *Authority*. And that Setting up this *Authority* in the *People*, is not only against the *Faith* of the *Beginning* of *Mankind* and of *Government*, as Recorded to Us in the *Holy Scriptures*; And Impracticable in the Nature of the thing, as I have Abundantly shew'd; But likewise, That in *Consequence* it strikes at the *Authority* of *God* Himself: which now we see Own'd and Asserted in *Terms*, by these *Advocates* for the *Power* of the *People*.

(3.) And if they will still Continue to *Blaspheme*, we must still pursue them. When *St. Paul* taught *Christ* in the *Synagogues*, it is said that many of the *Jews* did *Oppose* and *Blaspheme*. But that did not stop his *Preaching*. Nor must it ours. If some will *Harden* themselves, it must not Hinder us to Endeavour to *Save* others. The *Gospel* is call'd the *Savour* of *Death* unto *Death* to Some, in whom the *God* of this *World* hath *Blinded* their *Eyes*: And our *Saviour* says, That it shall be more *Tolerable* for *Sodom* and *Gomorrab* than for them who *Refuse* to hear those whom He has sent; and that they who *Believe* not shall be *Damned*. But all this must not hinder the *Propagation* of the *Gospel*. And nothing else is it that I have Endeavour'd to *Propagat*.

(4.) *Country-m*. If you are still resolv'd to pursue these Men, in Defence of the *Gospel*; as I can see no Reason why you shou'd not;

I desire you wou'd clear up some things to me which they *Object*, as particularly that in the *Defence of the Rights*, p. 25. Where he says, *That Moses, when he Recites the Law, Mentions this Original Contract as the Foundation of it.*

Rehears. That is, the *Original Contract* he supposes the *People* made with *God*, when they *Chose* Him to be their *King* at *Horeb*, which he mentions in the words just going before. He names no *Text* where *Moses* mentions this *Original Contract*. And I'll be Bound he will not find it in all the *Bible*, neither *Name* nor *Thing*. Unless he will make that a *Contract* where the *People* *Humbled* themselves in *Fear* and *Trembling* before the *Great Majesty* of *God*, and *Submitted* to His *Laws*, with *Promises* of *Obedience*. And if that be a *Contract*, then we make a *Contract* with *God* every time we say our *Prayers*.

God made a *Covenant* (or a *Contract*, if you will call it so) with *Noah*, and with the *Beasts* and *Fowl* after the *Flood*, that ther shou'd not be any more a *Deluge* to *Destroy* the *Earth*. Was this their making any *Conditions*, *Covenant*, or *Contract* with *God*? No more will you find in what this *Author* calls the *Horeb-Contract*.

(5.) *Country-m.* But he goes on and says, "And had the *Jews* consider'd, That it was the *House* of *Israel* alone which made the *Horeb-Contract*, and consequently were alone Bound by it, they had not been for imposing their *Laws* on the rest of *Man-kind*; especially if they had consider'd, that to prevent all *Mistakes* of this *Nature*, *God*, like other *Kings*, annex'd only *Temporal Sanctions* to his *Laws*; there not being the least mention of any future *Rewards* and *Punishments*."

Rehears. This makes *God* to be only a *Temporal King*, by *Vertue* of that *Contract* which (he says) the *House* of *Israel* made with *God*, he says not which *God* made with *Them*, as He did with *Noah*, &c. For that wou'd be no *Ground* to say, That they had *Elected* *God* to be their *King*, and that He *Reign'd* by an *Authority Deriv'd* from the *People*! But the *Rights* puts the chief *Part* of the *Contract* upon the *People*, that for the *Election* was in *Them*, and consequently that the *Authority* of *God* was *Granted* to Him by their *Grace* and *Favour*, to be *Held* by *God* under *Them*, as being *Deriv'd* from *Them*! And the *Rights* supposes, That the *People* *Chose* *God* to be only a *Temporal King* to them, and thence *Argues*, That *God* like other *Kings*, put only *Temporal Sanctions* to His *Laws*, because he wou'd not *Exceed* His *Commission*!

(6.) *Country-m.* O! *Hideous*! How then came *Christ* to be *King* of the *Jews*? They did not *Chuse* Him, but *Rejected* Him, and it was the *Voices* of the *People* *Prevail'd* to have Him *Crucifi'd*. Yet he gave them *Laws* with *Respect* of a *future State*. And so took more upon Him than like other *Kings*, who can give none but *Temporal Sanctions* to their *Laws*. To which it seems *God* was *Limited*, as the *Rights* says, by the *Contract* the *People* made with Him at *Horeb*, that He shou'd not *Exceed* *Temporal Penalties*, like other *Kings*. Nor cou'd He have had that *Power* it self,

or to make any *Laws* or *Regulations* amongst them, if they had not *Chose* Him to be their *King*, for this *Reason* which this *Defence* of the *Rights* gives, p. 55. *Because* nothing of this *Nature* cou'd be done, without their *Agreeing* about it among themselves. And yet they *Agreed* among themselves to have none of *Jesus* for their *King*. Is He not therefore their *King*? Nay He was *Chose* by no *Body*. For He said to His *Apostles*, *Ye have not Chosen me, but I have Chosen you*. May not the *Jews* say when *Christ* sends His 12 *Apostles* to *Judge* the 12 *Tribes*, who gave you *Authority* over Us? We never *Chose* you to be our *King*. Have we not said, *We will not have this Man to Reign over Us*? Have we not sent this *Messias* after you, ever since you *Went* to this *Day*? And how came you to be *BORN King* of the *Jews*, in *Contempt* of the *Election* of the *People*? Or had not the *People* as much *Freedom* to *Chuse* their *Messias* as their *God*? And to make *One* their *King* as well as the *Other*? The *Jews* may thank the *Rights* for this *Argument*. Let them come in with the rest of the *Dissenters* as *Admirers* of this *Book*.

(7.) But *Master*, is it so, That ther was nothing of a *Future State* *Reveal'd* to the *Jews* in the *Old Testament*? Tho' it is nothing to the *Argument* of the *Rights* whether it was or not. For *God* was their *King*, whether they wou'd or not, or whether He *Reveal'd* a *Future State* to them or not.

Rehears. This *Author* has forgot, or has not Read how our *Saviour* convinc'd the *Sadduces* of the *Resurrection* from *Exod.* iii. 6. And the rest of the *Jews* did all along believe it, and do to this *Day*. And it is plain from *Heb.* xi. 13. to *Ver.* 17. That the *Patriarchs* before *Moses* did believe it, and understood the *Promise* of *Canaan* as a *Type* of *Heaven*. And *ver.* 35. Shews that they firmly believ'd the *Resurrection*, before our *Saviour* came into the *World*. And *Act.* iii. 21. tells us, That it was spoken of by all the *Holy Prophets*, since the *World* began. Is it expressly said *Dan.* xii. 2. That the *Dead* shall *Rise*, some to *Everlasting Life*, and some to *Shame* and *Everlasting Contempt*. And it is said, *Isai.* xxvi. 19. *Thy Dead Men shall Live, together with my Dead Body shall they Arise*. And *Chap.* lxvi. 24. *They shall go forth, and look upon the Carcases of the Men that has Transgressed against me; for their Worm shall not Die, neither shall their Fire be Quenched, and they shall be an Abhorring unto all Flesh*. And *Job*, who was either before or *Cotemporary* with *Moses* says, *Chap.* xix. 25, 26. *I know that my Redeemer liveth, and that He shall stand at the latter Day upon the Earth; and tho' after my Skin Worms destroy this Body, yet in my Flesh I shall see God*. So that this was a *Settl'd Doctrin* before *Moses*. Even since the *World* began, as *St. Peter* said, *Act.* iii. 21.

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